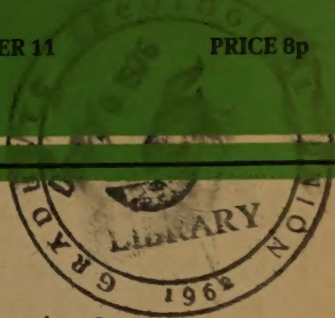


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# Christian Order

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**Christian Order** is a monthly magazine devoted to the promulgation of Catholic Social Teaching and incisive comment on current affairs in Church and State; at home and abroad; in the political, social and industrial fields.

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# Christian Order

EDITED BY

Paul Crane SJ

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## Betrayal

THE EDITOR

MY editorial this month is unusual. It simply reproduces a letter published earlier this year in the *Times*. Readers will understand why the reproduction has been made as they read what follows:

"There takes place in the Tuscan city of Arezzo on the first Sunday of every month what is called a 'fiera antiquaria', an open-air sale of antiques on an immense scale. I attended the last sale at which the regional journal, *Nazione*, claimed that 400 vendors were assembled. Indeed, most of the squares and streets of the city were occupied by their stalls.

"I do not think I am exaggerating in stating that far more than half of the antiques for sale had come from churches. Among them I saw such objects as large and small statues of Christ, Our Lady, and the Saints; candlesticks and candleabra galore; holy crowns and coronals; chalices, paxes, pyxes and thuribles; crucifixes, illuminated missals, holy books of every sort and century; embroidered vestments, silver doors of tabernacles, gold sarcophaguses, reliquaries containing martyrs' remains; stations of the cross; votive offerings in the shape of silver hearts, legs, arms, and limbs made in gratitude for miraculous cures; jewelry which formerly adorned images; altar rails and altars — in other words, hundreds if not thousands of things given by pious persons to embellish their favourite churches and render thanks, love and homage to God.



"In consequence, the churches — not just those of Tuscany, let it be clearly understood, but all over Italy and France to my certain knowledge — are being despoiled of whatever contributes to their beauty and serves to kindle their religious faith.

"These things are not being stolen from churches. They are being sold by the incumbents of the churches on the deliberate instruction of the bishops and hierarchy of the Roman Catholic Church.

"In other words, Catholic churches by the thousand are being systematically impoverished spiritually and aesthetically to absolutely nobody's benefit. Such zealous philistinism has not been witnessed since the iconoclasm of the eighth-ninth centuries, perpetuated by the Monophysites, who minimised the human side of the Incarnation, and the Manichaeans who held that all matter was evil, under the inspiration of Leo the Isaurian. His avowed aim, as every historian knows, was to subject the Church to the State.

"The objectives today are not dissimilar. A senseless Puritanism and a nasty crypto-Marxism are the paramount motives. The only difference lies in the instruments of these mistaken and hateful practices. The iconoclasts of the eighth-ninth centuries were heretics, whom the Church quite properly condemned. The philistines of today are the Church itself. And the protesters, like myself, are deemed the heretics.

"Never before in the long history of Christianity have the Faithful been betrayed by their pastors."

Unfortunately, there is a slight error of fact in the last sentence. The Faithful have been betrayed before by their pastors — by their bishops in England and Wales under the reign of Henry VIII; by almost all the bishops of the Church during the time of the Arian heresy. Apart from these remarks, I have no comment to make because none is necessary. Only a question. When, in the name of God, will Episcopal Authority step in, with the modicum of courage required, to stop these clerical savages from looting away the age-old beauty of their people's Christian heritage? If the answer is never, as it probably is, let the laity, with respect and firmness, take this matter into their own hands.

From Michael Davies' *Cranmer's Godly Order* (Augustine Press, South View, Chawleigh, Chulmleigh, Devon EX18-7HL; £1.25), reviewed in the April issue of *Christian Order*, we publish in article form two chapters showing the reaction of the English to Cranmer's New Communion Service. This first article covers the gallant rising in the West against the new Prayer Book.

# Reactions to Cranmer's Prayer Book

## 1: THE RISING IN THE WEST

MICHAEL DAVIES

THE changes in religious policy made during the reign of Henry VIII had passed over the heads of the mass of the English people; but the suppression of chantries in 1547 under Edward VI, and the removal of images had brought the nature of Protestantism home to every parish. The imposition of Cranmer's new Communion Service proved to be the last straw in some cases; and it provoked a number of armed risings.

### *Death of a J.P.*

Like all reformers, those who had devised and imposed the new liturgy were confident that they knew what was best for the people. "The services must be understood by the people and made congregational, the people must be turned from spectators intent upon their private devotions into active participants." The new service became mandatory on June

9th, 1549, Whitsunday; but the congregational activity which it evoked was not exactly of the kind which Cranmer had intended. The parishioners of Samford Courtenay — a beautiful granite church on the edge of Dartmoor — “heard it read and did not like it, and on the following day they compelled their parish priest to return to the old ritual. They likened the new service to a ‘Christmas game’ and would have no changes until the king was of full age”. A contemporary Protestant historian complained that the parish priest “yielded to their wills and forthwith raverseth himself in his old popish attire and sayeth Mass and all such services as in times past accustomed”.

Local Justices of the Peace came to remonstrate with the peasants; but it was of no avail. One was so tactless that a farmer named Letherbridge struck him with his billhook and others “fell upon him and slew him”. The West Countrymen were in no mood for argument, in fact they were not really competent to argue. They were making a stand for something which deep within them they knew was right; it involved their roots and their eternal destiny. Scholars could, and would, belittle them. Cranmer could, and would, sneer at them; but it is not always those who are able to put the best reasons for their cause who are in the right.

The news spread “as a cloud carried with a violent wind and as a thunder clap sounding through the whole country and the common people so well allowed and liked thereof that they clapped their hands for joy”. The Mass was restored in neighbouring parishes. A force was gathered and, gaining strength as it marched, went to Crediton where it joined a Cornish force which had risen independently a few days earlier. The rebels were soon in effective control of the West Country and could have reached London with effective leadership. But they were not organized revolutionaries with an objective and a strategy; they were humble men who had risen spontaneously to defend the Faith of their fathers.

### *The March on Exeter*

The Protestant historian, Professor W. G. Hoskins, is unable to conceal his admiration when describing their march on Exeter. “With the sacred banner of the Five



Wounds of Christ floating before them, and the pyx borne under a rich canopy, with crosses, banners, candlesticks, swinging censers, and holy bread and water 'to defend them from devils and the adverse power,' the procession of Devon and Cornish farmers and labourers, led by a few of the gentry, ignorantly pitting themselves against the whole power of the State, marched on to Exeter behind their robed priests, singing as they advanced; a pathetic, futile, and gallant rebellion". Futile? In worldly terms perhaps; but, *sub specie aeternitatis* . . . ?

"We do not know how many conservative and stubborn West Countrymen marched in that hopeless rebellion: a few thousands probably. They spoke and fought for tens of thousands, no doubt, who disliked and detested the changes. But in most parishes the parson and his people accepted the orders from above and conformed outwardly".

Even in Exeter the majority, including the mayor and chief citizens, disliked the reforms but, as was the case with Catholics throughout all the persecutions and penal times, they faced an agonizing choice between the dictates of religion and an obligation, which in itself they regarded to be religious, of obedience to the Crown. The Protestant historian Hooker concedes that the party "of the old stamp and of the Romish religion" was larger than the Protestant group in Exeter, but that the magistrates and chieftains of the city, albeit they were not fully resolved and satisfied in religion yet they, not respecting that but chiefly their dutifulness to the king and commonwealth, nothing liked the rebellion . . . "

### *Popular Feeling in Support*

So widespread was popular feeling in support of the rebels that even those who lacked the courage to join them were not willing to fight against them. Lord Russell, the Lord Privy Seal and an experienced soldier, had been sent to crush the rebellion. He found it almost impossible to raise local levies to combat the men of Devon and Cornwall, not simply in those counties but in Dorset, Wiltshire and Somerset. The strong Catholic sympathies of the people of Somerset are made clear by a letter from the King's Council to Lord Russell suggesting a method of overcoming their



reluctance: "... Where ye declare that the occasyon of being able to levie so few in Somersetshire is the evil inclynation of the people, and that there are amongs them that do not styck openly to speak such traterous words agaynst the kyng and in favour of the traytrous rebels. Ye shall hang two or three of them, and cause them to be executed lyke traytors. And that wilbe the only and best staye of all those talks".

Even Protestant historians concede that the Western Rebellion was genuinely religious. The rebels were attacked by a propaganda campaign as well as with military forces. The government propagandists warned the West country men that they were deceived by their priests "whelps of the Romish litter". It had, in fact, been the laity who had forced or shamed their priests into making a stand for the Faith. Nicholas Udall, a Protestant scholar who had gained the favour of Edward VI through the patronage of Catherine Parr, derided the rebels for their pronouncements against heresy which, he claimed, they did not understand. The changes were, he insisted, based on the "most godly council . . . with long study and travail of the best learned bishops and doctors of the realm". Had the rebels had the learning or debating skill of St. Thomas More, they could have pointed out that the traditional religion had the support of a numberless host of the best learned bishops and doctors, stretching back in time to the Apostles themselves.

### *A Rising for the Old Faith*

The religious nature of the rebellion is made clear by the demands of the rebels. "Fyrst we wyll have the general counsall and the holy decrees of our forefathers observed, kept and performed and who so ever shal agayne saye them, we hold them as Heretikes . . . we will have the masse in Latten, as before . . . we will have the Sacrament hange over the hyeyhe aulter, and there to be worshypped as it was wount to be, and they whiche will not thereto consent, we wyl have them dye lyke Heretykes against the holy Catholyque fayth . . . we wyl have palmes and assches at the tymes accustomed, Images to be set up again in every church, and all other auncient olde Ceremoynes used heretofore, by our mother the holy church . . . we wil

not receyve the newe survyce because it is like a Christmas game, but we wyll have oure old service of Mattens, masse, Evensong and procession in Latten not in English, as it was before".

### *Cranmer Derides the Rebels*

Like Nicholas Udall, Cranmer's took great delight in ridiculing the rebels for their ignorance. "When I first read your request, O ignorant men of Devonshire and Cornwall, straightways came to my mind a request, which James and John made unto Christ; to whom Christ answered: 'You ask you wot not what'. Even so thought I of you, as soon as ever I heard your articles, that you were decived by some crafty priest, which devised those articles for you, to make you ask you wist not what". In his very lengthy reply to the fifteen demands of the rebels he shows himself to be as outraged by the manner in which the demands are phrased as by the demands themselves. "Is this the fashion of subject to speak unto their prince, 'We will have'? Was this manner of speech at any time used of subject to their prince since the beginning of the world? Have not all true subjects ever used to their sovereign lord this form of speaking, 'Most humbly beseecheth your faithful and obedient subjects'? Although the papists have abused your ignorance in propounding such articles, which you understand not, yet you should not have suffered yourselves to be led by the nose and bridled by them, that you should clearly forget your duty of allegiance unto your sovereign lord, saying unto him, 'This we will have'; and that saying with armour upon your backs and swords in your hands".

Cranmer considered the plea for the return of Latin particularly ridiculous. "For the whole that is done should be the act of the people and pertain to the people, as well as to the priest. And standeth it with reason, that the priest should speak for you, and in your name, and you answer him again in your own person; yet you understand never a word, neither what he saith, nor what you say yourselves? . . . Had you rather be like magpies or parrots, that be taught to speak, and yet understand not one word what they say, than be true Christian men, that pray unto God in heart and in faith"?

## *Cranmer's Prayer Book Born in Blood*

The Western Rebels had demanded that those who refused their demands should "dye lyke heretykes against the holy Catholyque fayth." In the event, of course, it was the rebels who died when the rebellion was eventually crushed with the help of foreign mercenaries commanded by Lord Grey. The decisive battle was fought at Clyst St. Mary. The rebellion was far from over, however, and the final battle took place at Samford Courtenay where the rebellion had begun. Groups of rebels still kept up the fight, retreating into Somerset and at least 4,000 West Countrymen died at the hands of the royal army. Thomas Cranmer's Prayer Book had had its baptism of blood! "By the end of August it was all over", writes Professor Bindoff, "... some thousands of peasant households mourned their menfolk slaughtered on the battlefield, some hundreds those who expiated their treasons on the gallows of a dozen counties".

Cardinal Gasquet writes: "... the imposition of the book of the new service was only effected through the slaughter of many thousands of Englishmen by the English government helped by their foreign mercenaries. The old dread days of the Pilgrimage of Grace were renewed, the same deceitful methods were employed to win success, the same ruthless bloodshed was allowed in the punishment of the vanquished. Terror was everywhere struck into the minds of the people by the sight of the executions, fixed for the market days, of priests dangling from the steeples of their parish churches, and of the heads, of laymen set up in the high places of the towns. The parish priests of the church of St. Thomas (Devon) was hanged on a gallows erected on his church tower in his Mass vestments, with a holy water bucket, a sprinkler, a sacring bell, a pair of beads and such other like popish trash hanged about him".

The last act in the western tragedy was the execution of the leaders at Tyburn on January 7th, 1550. The very objective Venetian envoy reported that, had the country people had only a leader, although they had been grievously chastised, they would rise again. Thus were the peasants of the West induced to accept "the very godly order set forth by order of Parliament for common prayer in the mother tongue".



Walter Andrews (probably his real name was Price) became a Jesuit at the age of twenty-four and was thirty-seven when he returned as a priest to his native county, Monmouthshire. When the Titus Oates persecution broke out in 1678, the hunt for priests was particularly savage in the more Catholic parts of Wales and the bordering counties. Walter Andrews was hotly pursued. The following letter tells almost all we know about his priestly apostolate. It is clearly written by a Protestant to a friend of his:

## Forbears in the Faith

11: FATHER WALTER ANDREWS

"SIR, — I have here given you a short but perfect account of one Father Andrews, a Jesuit, sometime inhabiting at a place called Hardwick in Monmouthshire, and sometimes at his brother, Thomas Andrews', in the parish of Skenfrith, about eight miles distant from Hardwick, in the same county. Upon discovery of the late Plot, warrants being issued out by several Justices of the Peace for the apprehending of the said Father Andrews, so that he was forced from those places above mentioned and fled into an adjacent wood, where he lay incognito for the space of three months and upwards; his food being conveyed to him by a servant boy which his brother sent daily to him. He, finding that place not to agree well with his constitution, one Hills, a priest, and a visitor of his, got him a private lodging in a good widow's house, whose name was Jane Harris. Hills came often to visit him, during the space of three or four days. The poor woman was employed by Hills to go several times to a butcher's, who lived in a small village about half-a-mile distant, to buy meat for Father Andrews. She was not to buy much at a time, because he must have it fresh; the sight of a

large joint being enough to have taken away his stomach, being a weakly man, and much stricken in years. This butcher taking notice of this poor woman's coming so often to buy meat, which formerly she did not use to do, for she was not in a condition to buy it for herself, he took an occasion to ask her who it was for; she ingenuously confessed that it was for an ancient gentleman, who was newly come to lodge at her house; whereupon, the butcher suspecting that he must be either a priest or a Jesuit, presently sent to one Mr. Arnold, a Justice of the Peace, and a great prosecutor of the Papists, and gave him information what the woman had said; upon which Mr. Arnold went himself, with several of his servants, and some neighbours, to search the house. But old Father Andrews having some private notice of it, made his escape before they came. The widow-woman was examined what became of the old gentleman which lodged at her house. She said he was newly gone, but whither she did not know; he was a stranger to her, and had been there for four days. The Justice committed the woman to the common gaol of Usk, for the said county, where she now remains. After this escape Mr. Arnold could hear no more of him till about the 27th of June last, and then a farmer living at Wengothen, near Abergavenny, who having occasion to lay some hay in a barn of his, which was formerly a chapel belonging to some abbey or priory, and there clearing away some of the stubble straw to make room for the hay, under which he found a place digged like a grave and newly filled up; whereupon he was at first surprised and could not tell what to do. At last he thought it his best way to go to a Justice of the Peace, and inform him of it, supposing somebody might have been murdered, and buried there! The Justice presently ordered the place to be searched, and then they found the corpse of a man who had been newly buried; he had no coffin, only a sheet wrapped about him, with a cross made of wax on his stomach, with several beads, crucifixes, and other Romish fopperies about him; then presently the Coroner was sent for, and called a jury of inquest, who sat, and found the body had been poisoned, for it was very much swelled. The body was exposed to public view for two or three days, in which time it was discovered that it was the body of the aforesaid Father Andrews, the Jesuit. Search was directly made to see if they could find out

how he came to be buried in that place, and how he came to his end, but it could not be done; so it is thought he was privately conveyed thither in the night, and there buried, because it was anciently a religious place. This is a just account".

I am, Sir,

Your humble servant,

J.D.

Skenfrith, July 2, 1679.

The writer is unknown but he clearly tries to screen the cruel death of Fr. Andrews by insinuating that he committed suicide. This was a common ploy. Arnold is the magistrate who played a prominent part in the persecution of priests of Monmouthshire.

There is only one other piece of information we have about Fr. Andrews. It occurs in the life of St. David Lewis. This is the incident: "On 13th January 1679 Father Lewis was removed from Monmouth to Usk. As it was snowing hard that day the deputy sheriff and chief gaoler, who accompanied him, made a halt at Raglan to warm and refresh themselves. While they were there, Fr. Lewis was informed that Fr. Walter lay dying about half a mile off, having undergone much hardship both from hunger and cold, flying from barn to barn, cottage to cottage, being violently persecuted and strictly searched for as a Popish priest. Fr. Lewis, being unable to do more, sent him his best wishes for his soul's happy passage from this turbulent world to an eternity of rest, and so went forward with his keepers to the prison of Usk where, after three days, he heard the news of his blessed death".

The secret burial of priests was no uncommon thing in the days of persecution and the place of burial, a barn which was formerly a chapel, was very frequently selected for the purpose. When the grave could not be blessed, a sod of blessed earth was placed inside the coffin or wrapped with the body inside the shroud.



Few things have proved more revealing, since the close of the Council, than the reaction of Catholic Progressives to the Vatican's "Declaration on Sexual Ethics". So long as the Church continues its vain attempt to placate the Progressives in her midst and further a false ecumenism, these attacks on her from within will continue — and she will have brought them on herself. Her credibility, in consequence, will be still further eroded.

# Catholic Progressives and Sexual Morality

DENZIL GALVIN

THE present divisive influences at work in the Church are basically due to a loss of faith among certain of the clergy and laity which is reflected in the breakdown of obedience to and reverence for the institutional Church and the voice of the magisterium. These Neo-Modernists or progressives in the Church who are affected by the values of the secular society of which they are a part, and who are impatient with the legitimate reforms of Vatican II, have to justify their attitude by resorting to the dialectical exercise of creating the myth of a Church still hidebound by "rigidity" and "legalism" against which they as the People of God are merely using their new-found freedom of criticism based on "conscience" and "co-responsibility".

## *The Neo-Modernist Stance*

The "dogmatism" of the Church, they say, must be revised to take into account the new understanding of man's nature and social behaviour as discovered by modern science, psychology and sexology. They produce persuasive theological and social arguments in support, whereas in fact

their opinions, when analysed, are purely subjective — arising as they do from the secular moral and social influences that impinge upon their own life experiences. For example, the Catholic laity who object to the Church's ban on contraception are motivated more by their own personal experience of the convenience of artificial family planning however much they try to rationalise it by appealing to new "insights" in theology, science and the natural law. Similarly, the campaign to relax the Church's law on priestly celibacy is fundamentally a reflection of the general decline in discipline and dedication in secular society that has spilled over to affect the quality and character of some of the younger priests and would-be priests in the Church.

### *Declaration on Sexual Ethics*

The subtle influence of this secularised consensus morality upon radical intellectuals in the Church is becoming more and more apparent in their attitude towards the Church's recent teaching on sexual morality. In January 1976 the Vatican issued a declaration on sexual ethics which specifically proscribed pre-marital sex, masturbation and homosexuality as intrinsically wrong and contrary to the divine and natural laws. At the same time the document stressed that the Church's pastoral approach to people addicted to these sexual practices must always be based on compassion and understanding.

It was instructive to contrast the reaction to the document by fair-minded outsiders (including other Churches) with that of the progressive lobby in the Church. A number of national newspapers in this country and spokesmen for other Churches gave a general welcome to the Vatican statement as timely in a world of sliding moral standards. Douglas Brown in his weekly radio talk on religious affairs ended his comments on the declaration with the words "The Vatican document will also be welcomed as a re-affirmation of ethical truths by all fair-minded people in other Churches".

### *Progressive Catholics and the Declaration*

What was the response of the progressive intellectuals in

the Church? In France, Germany, the USA and elsewhere, these so-called Catholics, including theologians and lay "popes", immediately denounced the document as having an out-dated attitude to sexual morality in the modern world and lacking any understanding and compassion towards individuals with these sexual problems. In Italy, self-styled Catholic Women's Libbers and homosexuals occupied churches in protest at the Vatican rulings.

In this country the reaction of the Catholic progressive establishment was equally predictable. *The Tablet* in a leading article found the papal declaration capable of being "divisive, discouraging and disaffecting". It was "couched in terms which presuppose situations and enjoin attitudes that to many will seem quite unrealistic and will reduce the credibility and therefore the authority of the document as a whole." Mr. Peter Hebblethwaite (most sought after by lay progressives since he left the priesthood) said that we should not take the document too seriously as in these days "informed" Catholic opinion knew how to "interpret" papal directives. The Catholic Renewal Movement described the Vatican's rulings as "doing nothing but harm. It would prove the last straw for Catholics already disenchanted with the Church". In the Catholic Press, radical clerics, together with lay intellectuals led by Mr. Norman St. John-Stevas, found the document to be "rigid" and "legalistic" and "lacking human sympathy".

### *St. John-Stevas and the Declaration*

The tenor of an article by Mr. St. John-Stevas in the *Catholic Herald* on the Vatican statement can be gauged by its title — "A stone from the Vatican when people want bread". Reading his critical comments one got the distinct impression that he out-pontificated the Supreme Pontiff as a spokesman on the morality of sexual behaviour. He said that the document "failed to give positive and relevant teaching on the subject of sex." The Church's attitude (he continued) had consistently displayed a condemnatory tinge; it was now outmoded and showed little awareness of the psychological advances and insights made by Freud and Jung. Like so many of today's Catholic intellectuals, Mr. St. John-Stevas displays an extraordinary ignorance about the Church's



past teaching on sex. Let us try and put it into perspective.

The Catholic Church has from the first defended the God-given holiness of the sexual act within the limits which God himself has prescribed. Far from denigrating the value of the human body, the Church dignifies it. In a sense the Incarnation itself symbolises this, for the body was chosen as the dwelling place of the Son of God. However, because the Church distinguishes between the use and *abuse* of sex, the world gets the idea that the Church is the enemy of sex.

It is misleading to quote the so-called condemnatory writings of the early Church Fathers on sex unless one considers them in the context of the social and moral conditions of their time. Right up to the eighth and ninth centuries the Church was drawing into her fold large numbers of European peoples who had only partially assimilated Christianity and who were still prone to indulge in the venalities, including the carnal ones, that they had inherited from the pagan Graeco-Roman worlds. It is not surprising, therefore, that the Church had to pitch her denunciation of sexual licence in no uncertain terms if she were to build a new social and moral order in Europe. As Jung (no friend of the Church) wrote: "What the ancient world sought and found in Christianity was liberation from carnal servitude".

The Church was equally adamant about a rigid puritanical attitude towards sex as is shown by her condemnation of the Manichaeian and Albigensian heresies, which regarded the body and the sexual act as vessels of evil. A Catholic culture which produced the bawdiness of the Anglo-Saxons, and of Chaucer and Boccaccio, could hardly be accused of sexual repression. It was left to a later Protestantism, with its tinge of Manichaeism, to display that.

Mr. St. John-Stevas criticises the papal document for classing masturbation as a grave moral disorder "when in all probability in the vast majority of cases it is nothing of the kind. It may be a problem of adolescence, it may arise from physical or nervous tension, it may be a relief resorted to in times of particular stress or strain". But vandalism, baby-battering and rape can be caused by these similar human situations and stresses. Would not Mr. St. John-Stevas describe these acts as "grave moral disorders" whatever the "social" excuses given?

He argues that the document "ignores the law of love".

Starting from such a narrow premise (he says) "it is small wonder that ignoring such concepts as love, fidelity and sacrifice, it can reach such confident and unqualified conclusions on everything from adultery to masturbation". Mr. St. John-Stevas is treading on the dangerous ground of subjective morality. Nowhere more than in sexual behaviour can we delude ourselves that all our actions are motivated by "love". Those who indulge in pre-marital sex or homosexuality may think that their actions are based on subjective feelings of "love" and "responsibility" which impart a kind of moral validity. If so, such an attitude does not make an intrinsically immoral act a moral one — although, pastorally, persons in such situations should be treated with sympathy. Would Mr. St. John-Stevas agree with the South Bank "love is enough" school of moral theology that if "love" is there, pre-marital sex and even adultery are not always to be condemned?

In any case, Mr. St. John-Stevas is inconsistent. No one is more to the forefront than he in upholding the Church's teaching on the evil of abortion. Yet many secular (and certain Christian) pro-abortionists base their case on this spurious argument of the love syndrome. Abortions for married women, they say, are justifiable if the woman — or the woman and her partner — display a "responsible" awareness that by resorting to such action, they can preserve "love and stability" in their marriage. But presumably Mr. St. John-Stevas would reject the "love" argument here as an excuse, and agree that abortion was a "grave moral disorder" to be roundly condemned by the Church.

### *Father Cowper has a Bash*

Now let us look at a long and verbose letter to the *Catholic Herald* written by Fr. Fabian Cowper, chaplain to the Catholic students at the University of York. He accuses the Vatican authorities of "dogmatism" and then (as the apparent spokesman for "689 million Catholics who are not all completely mindless") proceeds to subject the papal statement to an outburst of sound and fury — signifying nothing but a plethora of vague generalisations. Here are some examples:

"Its analysis of human sexuality is pathetically ill-informed . . . asserted in such a dogmatic way."

"The document is an insult to thinking Catholics and a scandal to the rest of the world."

"These anonymous figures in the Holy Office are literally not capable of proclaiming the Good News of the Gospel."

"There is a genuine pluralism among theologians and ordinary Catholics . . . this dialogue must be allowed to go on with no attempts made to stifle it by arbitrary statements from on high."

One has never read such an acid and dogmatic letter so full of strictures about the "dogmatism" of papal teaching. Dogmatism must be infectious. Fr. Cowper's outpourings are so infused with wild and sweeping accusations against the declaration that it is difficult to debate specific points with him. What was the Vatican statement specifically concerned with? It condemned as contrary to Christian teaching three sexual irregularities — pre-marital sex, masturbation and homosexuality. These practices have always been consistently and unequivocally proscribed by the Catholic Church. This has also been the traditional attitude of the other Christian Churches although in recent years the credibility of their teaching on sexual morality has been undermined by the influence of the modish South Bank theology which postulates the pervasive subjective morality that, in the context of "love", the above sexual deviations are not always wrong.

Let us try to relate the sexual practices mentioned in the papal document to the foam and froth of Fr. Cowper's accusations. When he says that the declaration "is not capable of proclaiming the Good News of the Gospel" — what does he mean? Is he saying that the teaching of Christ in the Gospels implies a tolerance of pre-marital sex, masturbation and homosexuality provided those concerned evince an attitude of "love" and "responsibility"? If it does not — how is the Vatican document "an insult and a scandal" compared with the "Good News of the Gospels"? Goodness knows, the document goes out of its way to stress that those suffering moral difficulties in the practice of these sexual acts should receive a sympathetic pastoral approach by the



Church, while not in any way compromising the intrinsic wrongness of the acts.

Perhaps Fr. Cowper gives the game away when he writes in support of a "genuine pluralism among theologians and ordinary Catholics" unhampered by "arbitrary" rulings by the magisterium. In other words is not "pluralism" a euphemism for eclecticism or to believe as one chooses in a sliding scale of subjective moral criteria, which excuses away these sexual practices so long as one is motivated by the spirit of "love"? This is precisely the secular approach to sexual conduct that has made pre-marital sex, masturbation and homosexuality "respectable" and generally undermined the moral foundations of the Western world. One is left astounded that a priest with such a jejune understanding of the Church's teaching on sex should be allowed to continue as a university chaplain where he can impart this moralistic rubbish to the next generation of Catholics.

### *Time to Toughen Up*

What conclusions are to be drawn from the present divisive situation in the Church — of which the Catholic radicals' attitude to sexual morality is but one aspect? The lesson for the Church surely is that so long as the magisterium continues to tolerate the activities of the Neo-Modernists within its fold, and so long as it allows its Christ-given credentials, mandate and liturgy to be watered down to placate progressivism and to further a false ecumenism, then its authority and credibility will be dissipated. In the world at large no individual, organisation or cause ever made its mark on society without an inner discipline and dynamism born of self-confidence in its own philosophy and sense of mission. The same applies to the Church. Until it rids itself of the "fungus" of Neo-Modernism, or heresy or near-heresy hiding as "pluralism", and restores among its members a sense of mission, discipline and respect for and obedience to the Vicar of Christ, then it will not engender that true spiritual renewal which alone can evangelise the modern world.

The events of last summer which reverberated round Archbishop Lefebvre and his seminary at Ecône have brought requests from readers for clarification of the real issues involved. In the article below Father Crane attempts this admittedly difficult and delicate task.

## CURRENT COMMENT

# Ecône in Perspective

THE EDITOR

AT the time of writing, the public debate over Ecône and Archbishop Lefebvre has moved into some tortuous byways, which strike me as not merely irrelevant, but harmful to its main point. What follows is written not by way of special pleading, but in an endeavour to restore perspective to an issue which has become blurred in recent controversy.

### *A Harmful Irrelevancy*

I first noticed what appeared to me to be the most harmful of the irrelevancies round about the time of Archbishop Lefebvre's public Tridentine Mass at Lille on July 29th before a packed congregation of 6,000, with several hundred standing outside. The Guardian reports tended to give the impression that what might be called for want of a better phrase the extreme French Right was making use of the occasion, consciously or subconsciously, as cover for an exercise in political solidarity. The same was implied in other reports, which hinted at what might be described in the rather ridiculous jargon of the day as "Fascist" or "Petainist" sympathies manifesting themselves in some few sections of the crowd. I do not attach undue importance to these reports; I merely note them, and that is all. What I do note, however, is that, somewhat unfortunately, Archbishop Lefebvre tended to play into the hands of those who purveyed these reports when, in the course of his hour-long sermon at Lille, he departed sufficiently from the true point

at issue to indicate his personal approval of the present military regime in the Argentine as representing, so it appeared to him, a truly Catholic Government. This type of aside, I must say with respect, was uncalled for and did the Archbishop and his real cause no good at all. It can certainly be excused as the unpremeditated outburst of a gallant, good and saintly man, who had been subject to enormous strain at an advanced age and was emotionally moved by the occasion. The fact remains that the expression of this and kindred sentiments gave, and are bound to give in the future, opportunity to his opponents to brand his movement as not merely political, but "rightist" and "fascist" and, in all probability, "subventioned by wealthy and/or extremist groups in France and the United States". This way the debate, which is important for the future of the Church, would come perilously close to being thrown into the gutter.

### *No Politics, Please*

Neither were things helped when the Archbishop and his Aide in England, Father Peter Morgan, in the course of an interview with Stephen Fay (*Sunday Times* 19/9/76), threw fuel on the fire which had been started at Lille. Referring to his praise of the Argentine military junta on that occasion, the Archbishop reportedly exclaimed, "Oh, how I wish I hadn't mentioned Argentina. I had no notes you see. The Press picked on that. I should have said Chile". With respect to His Grace, the change would not have helped him. Again, with respect, the Archbishop should have said *nothing at all*. Politics and the personal political views of any particular individual — whether they be in favour of democracy, dictatorship or whatever — have no part in the present dispute and should never — repeat never — be dragged into it. As we shall see later, the dispute centred round Ecône is not concerned with personal political views and attitudes, whatever these may be, but with what appears to many as the abandonment by the Church of the Tridentine Mass, which is seen by them not merely as a catastrophe in itself, but also in the words of that now-famous *Times* leader (9/8/76) as "a sign of the abandonment of teaching to which the Church should be the indefectible witness". The nub of

the dispute is there and it is greatly to the credit of the writer of that leader that he saw it as there. It must be kept there; and this applies not merely to the Press, but to Archbishop Lefebvre and his followers. His Aide in this country, Father Peter Morgan, hardly helped things, I am afraid, in the interview with Stephen Fay, when he reportedly enthused over the merits of theocracy as an ideal form of government, whilst declaring himself content, meanwhile, to settle for something akin to Salazar's Portugal. This with respect, appears to me to be foolish talk. It merely gives opportunity to progressive opponents of the widespread movement in support of the Tridentine Mass and all it stands for, to describe it as a bolt-hole for cranks. This, apart from the central unwisdom, to put it mildly, of seeming to identify any striving after a timeless and transcendental objective with the pursuit of a time-bound and concrete political ideology. One of the great faults of post-conciliar Progressives is their inclination, as pronounced as it is naive, to identify their cause in its socio-political expression with that of the Left — in many cases, even, with Marxism — and to confine the Kingdom of God to the boundaries of a temporal and socialist paradise. This much is madness, if not, indeed, blasphemy. But nothing whatever is to be gained — nothing but disaster if Traditionalists, at the other end of the pole, are trapped into the absurdity of identifying rightist political postures with their cause. It needs only this to drag the whole dispute into the gutter. It is precisely because I see the danger of this that I would beg the Archbishop and his aides, with respect and with great sincerity, to keep their political views to themselves and to see the issue which divides Catholics at this moment as it must be seen — in essentially supernatural terms.

### *The Real Point at Issue*

What, then, is the issue that divides Catholics now; what lies at the heart of the dispute that reverberates round Archbishop Lefebvre and his seminary at Ecône and that came to the boil this summer, to remain simmering ever since? Here, obviously, I can only speak for myself, but with the thought, as I write these lines, that a good many would think as I do on this matter. I believe that I understand



something of their hopes and their fears. It is in an endeavour to articulate both that I write what follows. The task is not easy because, in such cases, hopes and fears are felt rather than calculated. Precisely because this is so, they are not easy to get at, nor, in consequence, easily shared. As a result, their clear expression in any truly representative fashion is very difficult. I have, nevertheless, to try.

The point at issue, then, in the present dispute is most certainly the Mass, but the Mass not only in itself, as distorted in its new form, but also, most certainly and most importantly, the Mass, thus distorted, as "a sign of the abandonment of teaching to which the Church should be the indefectible witness". In other words, changes in the Mass reflect, as they must — for the Mass is the centre of Catholic life — changes in teaching (induced largely by way of kick-back through changes in liturgical and devotional practice), which have been brought to the Church in the wake of Vatican II and in the interests, as it appears to many, not of updating the Church to meet the needs of the contemporary world, but of accomodating its teaching and outlook to suit the present secular mood. This, precisely, is what Modernism means — bending doctrine and morals to suit the world of men, so that truth is set at naught because made relative and, with truth, authority whose *raison d'être* is its service. This, in the opinion of many, is what we have at most levels in the Church today; this is what broke out in the Church in the immediate wake of the Council. This is what, in the eyes of Traditionalists, is corroding the Church. And this is what many Catholics sense, without being able, understandably enough, to express it. Unable to cope with each and every modernist thrust from within, which they sense as stabbing at the Church and so at their own Faith and that of their children, they have sought, silently to a large extent, for a rallying-point; something round which they could gather, whose defence called for no intricacies of expression on their part and for the restoration of which they could struggle in simple yet strong fashion. They found this rallying-point in the Old Mass, itself at the heart of their Catholic lives and the attack on which, in the immediate wake of the Council and since, embodied, as they saw it, the neo-modernist outlook and bogus ecumenical approach that were being used on a wider scale elsewhere and which, in

their view, were laying waste the Church. Here, in the Mass, was something on which they could stand without question and in a spirit of simple, yet profound faith. Here was the citadel to be defended against all odds. This, I think, is how they saw things and continue to do so.

### *The Laity Sense Things Out*

It was the laity, primarily, and not the priests and religious, who thought or, rather, sensed things out in these terms. There are very many of them — I think this is now clear since the summer explosion round Ecône — and they are of all classes and types, as was the case with the English and Welsh martyrs who went before them and who are, in this matter of the Faith and the Mass, their instinctive patrons in this country. Simple, in the best sense of the word, uncomplicated men, without the time for complicated questioning, living by faith, as they have been taught to live by faith, yet wishing to do something to defend the Church against that which they feel so strongly is "phoney" in her present, post-conciliar condition; sensing the Mass as the nub of the struggle and thus increasingly inclined to defend it; working doggedly, increasingly angrily now — and even in defiance of their bishops — for what they think of as the blessed day of its restoration. This, I believe is how it is. These are the men and women who offer natural and instinctive support for Archbishop Lefebvre, who stands, as they see it, at base for the same things as they do; who is ordaining priests to say the Mass they love, to restore the devotions they see as taken from them and to teach their children and grandchildren the Faith as their Fathers were taught it before them. In all this they are with the Archbishop completely. Of his personal politics, whatever they be, I think it fair to say they want no part at all.

This, then, is the real issue in the Ecône affair — not the Mass in isolation, but the Mass, as reflecting in the attack on itself, the attack, as Traditionalists see it, launched at all points since — but not, necessarily, because of — the Council, on Catholic teaching and practice and, particularly, on teaching through practice, from within the Catholic Church itself. Thus, with respect to Cardinal Hume, the dispute reverberating round Ecône — but of which the

Mass, not Ecône, is the centre — is far more than “a storm in a teacup”. Neither, in essence, is it a dispute about language or a matter of mere nostalgia; it has nothing to do with politics. At base, Ecône constitutes the crunch-point between what appear to be two opposed versions of the Church, which are reflected in two seemingly opposed versions of the Mass; that of a Pope of more than 400 years ago, St. Pius V, and that of the present Holy Father, Paul VI.

### *A Matter of Disorientations*

At this point, I think, one must be very careful not to draw wrong conclusions. It would not, I think, be accurate to say<sup>1</sup> that Catholics who find themselves unable to go along with the post-conciliar Church, reject the Council or have any desire to appear as defying the Holy Father. On the contrary, there are in their ranks so many, who are second to none in their devotion to the Papacy. What they cannot take are the orientations (or, as they would have it disorientations) that have come to the Church in the wake of the Council; once again, I think it important to stress, not because of it, but through what might be described as its passive instrumentality — in this sense, that ambiguities of phrasing in certain of the Council's documents (an almost inevitable consequence of its declared pastoral nature) and generalized powers of delegation to experts and commissions, implied or expressed in others (particularly that on the liturgy), gave a great deal of scope to clerics and others on the spot who were entrusted with the task of giving practical effect to the Council's generalised directives. Experts and members of the commissions set up to put into effect conciliar directives were, naturally enough, well known and they were well known because they were interested. They were also, understandably enough and in retrospect, progressive in outlook because their interest had drawn them into progressive circles of thought within the Church whose influence had been building up over the years. The Council did not produce them or their progressive — and, in many cases, modernist — ways of thought. What it did was to give them the opportunity of putting their thinking into practice; a thing they were able to do almost unhindered because of the anonymity provided by the in-

numerable commissions behind which they worked and the like-mindedness which made communication between themselves, even at a distance, a relatively easy business, allowing action on the widest scale that was concerted to the point of seeming automation and that guaranteed in all circumstances the unfailing support of what was, in fact, a new Progressive Establishment exercising a parallel magisterium — its own “teaching authority” — within the Church.

It was these men who built the post-conciliar Church with the passive and tacit consent of the Bishops, who have made little, if any, attempt to stop them because, as I see it, blinded by their seeming expertise and somewhat frightened by their self-assurance. Also, because the bishops appear to have been and, indeed, to remain under the impression that the orientations given to the Church by progressive experts in the wake of Vatican II are, indeed, in its name and willed by Rome. The reason for this is that Rome appears to Traditionalists, as it has appeared for a decade to many of the Faithful, to have made little or no effort to pull the Church back from following what they think of as the new and alarming directives given to it by the experts from behind the commissions and without any kind of genuine consultation, in the post-conciliar years. The ensuing loss of credibility has been far greater than, perhaps, the Bishops and the Vatican itself realises. Indeed, some would say that the explosion which blew up round Archbishop Lefebvre last summer, was needed to open the eyes of Authority to what was going on at grass-roots level within the Church.

### *Doctrine Attached through Traditional Practice*

Be that as it may, there is a point that has to be added in explanation of the apparent ease with which what appear to Traditionalists as progressive and neo-modernist orientations were imparted to the post-conciliar Church. It is that their imparting rarely appears to have been done through direct attack on revealed truth, but largely through ambiguity, innuendo, false emphasis and doubt-engendering asides in its presentation. More important still, the main thrust of the experts, which appears on reflection as designed to set the post-conciliar Church on a new course,



was in the field of age-old devotional liturgical practice. These both enshrine and express revealed and doctrinal truth. They are and always will be the main way open to the great majority of the Faithful of acquiring, maintaining and deepening their acquaintance with it. In the post-conciliar years, at the prompting of progressive experts and under their guidance, age-old devotional and liturgical practices — above all, that of the Mass — have been changed, in many cases beyond recognition and, in others, quietly abandoned. In consequence, the great doctrinal truths these enshrined and expressed (and, therefore, taught) in a multiplicity of ways have reached a very low ebb in or gone altogether from the consciousness of an increasing number of, in particular, the young Faithful. The ensuing decline in faith, in spiritual vitality and, in consequence, of numbers within the Church has been little short of catastrophic. There is nothing emotive about this statement. It is simply a fact.

### *A New Mass and a New Church?*

As Traditionalists see it, the tendency of the progressive experts and, I think it fair to say, of the post-conciliar Church in general (because of what appears as its toleration, at least, of continuing progressive endeavour in its midst, despite increasingly apparent and near-total failure) appears to have been and to continue to be to endorse the new post-conciliar orientations and to breathe new life into the void their adoption has created, with its ensuing downgrading of traditional devotion and practice. The new orientations are reflected and, indeed, embodied in the New Mass, with its accentuation of the Sacrament at the seeming expense of the Sacrifice, the priority given to community and vocalized communal participation in place of silent worship and the uses to which it may be put in altered and variable form in the service of what many Traditionalists think of as a new, bogus ecumenism. The liberty of action the New Mass allows the priest, regarded now and significantly as the president of the Eucharistic Assembly rather than the celebrant of what used to be called Holy Mass, provides evidence of what may fairly be called its present community-centredness, carried to the point where the New Mass has become, in the

opinion of, I think, an increasing number of Catholics, little more than a theme on which variations are played, some of them degenerating to the point where the New Mass is turned into no more than a merely human celebration.

It is hardly necessary to say that what seems to many Catholics the man-centered New Mass of the post-conciliar Church is in contrast to the God-centered Old Mass of pre-conciliar days. It is because a good many Catholics can no longer take the New Mass in what is now its varied form that the call is rising for the restoration of the Old — at least as a legitimate alternative. The point here is not that those calling for the restoration of the Old Mass consider the New, in itself, as invalid (it is not in itself, but can be made so), but that they see it as in no way fittingly representing the Supreme Sacrifice which is of its essence and which lies at the heart of the Church's life. These fear that if things go on as they have been going, the Mass will degenerate into no more than a humanized Protestant service and the Church will be left without that which gives it life. This, then, at base, appears to me to be what Traditionalists fear—the disintegration of the Mass — and so of the Church — under the pressure of the post-conciliar disorientations which at present afflict it. Their fears are here. So, too, is their anguish. It is, once again, because the explosion at Ecône last summer gave vent to their fears that they rallied to the support of Archbishop Lefebvre in the hope that his stand and the publicity it attracted would draw the attention of the Holy Father to their plight and that, in his compassion, he would grant them their hearts' desire — not primarily for their sake, but for that of their Church and his, which they love beyond compare. And it does seem in retrospect and from information received that the Vatican was moved by the volume of support received by Archbishop Lefebvre on the occasion of last summer's explosion.

### *Updating versus Accomodation*

Once the Old Mass is restored, Traditionalists would argue, and granted parity of esteem with the new, this in itself would be a sign that the new post-conciliar orientations, embodied in the New Mass and reflected on to and back from other spheres of the Church's teaching and

practice, were coming up for re-examination and, possibly, eventually phasing-out with a view to the gradual reinstatement of the old orientations — not with a bang and a lot of noise, but simply through a change of emphasis and accentuation. The old, pre-conciliar orientations, they would argue, were never meant to disappear, only to be revitalized, primarily through a renewal of prayer and the spiritual life. This, they would argue further, is what *aggiornamento* or updating requires essentially, if it is to have the least chance of success. The real answer is the old orientations revitalized through prayer; not the new orientations without prayer. The result of this can only be confusion within the Church and catastrophe and these, precisely, are what we have got. Were this programme substituted for the present, they would argue, all would be well. Thus, for example, there being no potential for ecumenical activity in the Old Mass, its restoration would check what Traditionalists think of as the bogus version of it in vogue at present in certain quarters of the Church, with its Catholic protagonists going out of their way to accommodate the Catholic Church to meet what they think of as Protestant wishes in this regard, almost to the point of denying its unity and, in some cases, the sacrificial nature of the priesthood. Again, the Old Mass is God-centered rather than man-centered (or, better, man-centered only because primarily and truly God-centered). Its restoration, therefore, would restore Supreme Sacrifice to its honoured place in the Mass and, with it, belief in transubstantiation as its central and tremendous doctrine, and, with this, the restoration of belief in the Blessed Sacrament and its return to the central place of prime honour in our churches; with a return, in their turn, of reverence and respect within them, aided by the mystery and awe and quiet, which would accompany, quite naturally, the restoration of Christ Our Lord to his honoured place in our midst. It is time He was brought out from the hole in the wall to which He has now been consigned.

### "Two Churches" within the Church

Churches, in other words, would once more be God-centered, not man-encompassed, as is the present tendency; havens of peace into which people pop on their way to and

from work and play to greet their God. And not only God; but those special friends of God, publicly recognised as having given their lives wholly to Him — Our Lady, that is, and the Saints, along with the lights that used to burn before them and the rosary slipped through weary fingers in honour of the Mother of God. One need say no more. It is all so very plain. The contrast is startling. It points sadly to "two churches" within the Church. On the one hand, what seems to Traditionalists as a man-centered Mass in a man-centered, social-service Church whose end, they fear, can only be disintegration. On the other, a God-centered Mass, supreme sacrificial expression of a God-centered Church, which leads to salvation. A pre-conciliar Church, concerned primarily with the supernatural and loving men *because of* God; and a post-conciliar Church, concerned primarily with the secular community, and loving men *as a substitute for* God. The division is as stark as that between Heaven and Earth.

### *Summing Up*

In what I have written above, I have tried — by sketching out the traditionalist view as I see it — to give appropriate perspective to the dispute within the Church that takes the Mass as its centre-point and that has been high-lighted this summer by the stand of Archbishop Lefebvre against what he thinks of as the neo-modernist heresy at present afflicting the Church from within and which insists that Catholic teaching and practice should not remain fixed, but accommodate themselves to the passing mood amongst men. Traditionalist Catholics see this neo-modernist tendency as encapsulated in the New Mass, and the new post-conciliar Church as built largely on its base. They know that its continual prevalence means the death of both — except for a remnant, because Christ has said that He will always be with His Church. It is because of what they believe to be truly the present state of the Church that traditionalists resist what they are convinced is Modernism at work in the New Church and the New Mass.



Pentecostalism, which seems so new, is really very old. Its roots are set deep in ancient heresy. Its subjectivism carries as great a danger for the Church today as in its origins. Then, the danger of Pentecostalism was recognised by Ecclesiastical Authority; now, it is not. Surely it is time that Ecclesiastical Authority bestirred itself.

# Pentecostalism: An Old Heresy

ARCHBISHOP ROBERT J. DWYER

FROM our anxious conning tower, lo, these weary years, by day and night have we scanned the heavens and the horizon, hoping against hope that the New Heresy would swim into our ken. We are tired, Egypt, tired of our waiting. How often have our expectations been aroused by some seeming novelty darting through the middle distance, only to find it, on closer inspection, hoary with age and threadbare with hard usage. As in Professor Laileb's Great Discovery of the New Sin, as reported by that indefatigable investigator, Ronald Knox, the reality invariably turns to dust and ashes, or more properly to fool's gold.

## *Nothing New*

The imaginative failure of modern man to come up with anything even faintly titillating in the way of fresh sins or novel heresies is one of the more discouraging aspects of the age. Some years back a piquant cartoon in *Punch* depicted a trio of elderly and obviously Anglican clerics, one smirking outrageously, with the caption, "The Canon here has just invented a most amusing little heresy." Believe it not; it was no more than another variant of outworn Pelagianism.

## *Notre Dame Meet*

This gloomy consideration darkened our ruminations as we pondered the reports of the recent Catholic Pentecostal convention on the tolerant campus of Notre Dame. Newspaper exaggerations properly discounted, it must have been a most impressive turn-out, and if the Baptism of the Spirit had worked simultaneously on all present with the Gift of Tongues, we should no longer have to go back to Genesis for our description of Babel.

No question that the vast majority of those gathered under the Indiana sun were men and women of utmost good will, our spiritual betters in every way, of sincere if misguided piety, entertaining no least thought of doing injury to Mother Church. But as we see it, and the emphasis here is on our personal reaction, Pentecostalism is playing with one of the oldest of the heresies and still one of the most insidious.

### *Gnostic Heresy*

The first hint of Pentecostal aberration came well-nigh within the life-span of the Apostles themselves. Gnosticism, with its claim to the possession of secret, esoteric knowledge, of whatever religious movement is involved, is pretty much a universal phenomenon, and earliest Christianity experienced it as the first in the line of heresies which were to thwart and torment her in the long passage of time. A peculiar gnosis — knowledge, “inside information” — revealing, for example, that Christ bore only the outward appearances of man, not the reality of the Incarnation, or that there was some higher, mystical meaning of the Gospels, could be at once flattering and satisfying. But Gnosticism meant the end of Christianity.

### *Shadowy Figure*

Or we think back to Montanus, in the second century, that somewhat shadowy figure, a neophyte of uncertain Gallic origins, capitalizing on the religious enthusiasm of the Christians of Phrygia (Asia Minor) and practically severing connections with the Church. His direct inspiration by the

Holy Ghost, he held, rendered the Church superfluous. With his sister-prophets (early Woman's Lib?), Priscilla and Maximilla, disdain for the Church became obsessive hatred, her sins and foibles, of course, offering fuel for denunciation.

Stymied by local resistance, the movement made its way to Rome, manifesting the same spirit of separatism and exalting private illuminism over the dull teachings and sacramental action of the Church. It enjoyed one last flare in Africa with the defection to its ranks of the brilliant if erratic Tertullian, thereafter to sputter out in pathetic efforts at reviving prophecy and the original afflatus of the Spirit.

Enthusiasm, a constant of universal religious experience, is always threatening to break out of bounds and romp over areas of doctrine and authority. It is a gift of God which must ever be held tightly in check, lest it cause devastating damage to souls and the Church. So it was in the early Middle Ages, when the Abligensians and the Cathari of Southern Europe claimed special and peculiar illumination, setting them apart from the ruck of common Christians, as they were free to live lives of abnormal and unbalanced asceticism, which went along with free love, hatred of the Church, and a cold determination to destroy her.

There may be little to attract admiration in the crusades launched against these fantaics, spiritual campaigns mounted by St. Dominic and his sons, military force employed by Simon de Montfort, but the threat was real and the survival of Christianity itself at stake.

It is in the tortured theology of a contemporary Spanish monk and visionary, the Blessed Joachim of Flora, that we find explicitated the heart of the Pentecostal matter. It was he who formulated the theory of the triple stages of revelation, the primitive Church of the Father (the Old Testament); the organized Church of the Son — good enough and useful up to a point; but then as the twelfth century was drawing to its close, it was to be replaced by the Kingdom of the Spirit, where all ecclesiastical formulas and structures were to vanish, since the Third Person of the Trinity would take over from the Church through the direct inspiration of each individual soul. A heady prescription, infinitely attractive. Abbot Joachim himself had the grace, at the end of

his life (he died in 1202), to submit his writings most humbly to the Holy See. The Lateran Council of 1215 nevertheless felt obliged to condemn them explicitly.

### *Repeats the Formula*

Even in so solemn a statement of Liberal Protestantism as that highly controversial book, "Essays and Reviews" (1860), Frederick Temple, future Archbishop of Canterbury, repeats the formula of Joachim of Flora almost verbatim, though it is only remotely possible that the English don had ever heard of, much less read, the lubrications of the Spanish monk. But the temptation to suppose that somewhere along the line finis is to be written to the old institutional Church, and the new Church of the Spirit to be inaugurated, is perennially strong.

For the danger of Pentecostalism, again as we see it, is precisely this: it does not need the Church. It can do without her authority, it is not dependent upon her sacraments. The Pentecostal enthusiast, inspired directly by God, endowed with the Baptism of the Spirit, has no real need for any other Baptism, much less for that Confirmation which is the sacrament of our strengthening in the unity of Christ's body, the Church. And if, in addition, the gift of tongues is added, there is no further need for the preaching and catechesis of the Church. It may be gibberish, but it is held to be the ultimate of divine communication.

Yes, we know that the theological commission of the American Bishops has been chary about pronouncing on Catholic Pentecostalism. Yes, we read with edification the fervent declarations of absolute loyalty to the Holy Father and to the Church, made by the keynote speakers at the Notre Dame convention. They sounded thrillingly authentic, and we have no less doubt as to the complete sincerity of the spokesmen. But so far from being convinced of the wisdom and health of the movement, or persuaded of its harmless nature, we are increasingly impressed that it poses a real threat to Catholic integrity in our time.

In our view, once again, its roots are in Gnosticism and Montanism, but as charged with enthusiasm, as utterly convinced of its unique possession of the Holy Spirit, it could turn into a lion rampant in the streets.



Last February, at a National Summer School in Melbourne, Australia, Bishop Alan Clark made known his views on Ecumenism. We have received the following report from a completely reliable source and think it will prove of interest to readers.

# A Critique

## BISHOP ALAN CLARK IN AUSTRALIA

A national summer school on ecumenism, sponsored by the Melbourne diocesan ecumenical committee, was held from February 20th to 22nd, 1976 at Melbourne University, Victoria, Australia. There were two hundred registered paying participants; others came to the major talks. People present numbered less than two hundred. Nine denominations took part; Catholics were the largest group. The principal Catholic speaker was Bishop Alan Clark, then Auxiliary Bishop of Northampton and co-Chairman of the Anglican-Roman-Catholic Theological Commission. He spoke on "Ecumenism, What is It?", "Development and Projections", "Eucharist, Ministry, Authority". Complete texts of these talks are not available. When the chairman at the summer school announced that copies would be distributed at a later date, Bishop Clark went to the microphone and added "heavily edited", amid loud laughter.

The following references or quotations are taken from reports in the local press, secular as well as religious, and from reliable notes made by one present.

### *On Unity of the Church:*

A Melbourne daily newspaper, *The Sun*, 23.2.76, reported Bishop Clark as follows:

"Churches today can look forward to a new unity, not back to past memories. Priests and laymen in the 1950's and 1960's who belonged to the Roman Catholic Church believed the only way to find the Church of Christ was to convert others to the Roman Catholic Church. Then most

other Christians were equally determined to retain membership of their own churches and to repel the invaders." (Appendix I).

Catholics who read this misleading opinion hoped that the speaker or someone else would clarify it. As no correction was made in the Archdiocese of Melbourne, the Bishop of Sandhurst Diocese submitted the following to the secular press of Melbourne:

"The reported press statement of Bishop Alan Clark that the 'Churches today can look forward to a new unity' conflicts with the traditional teaching of the Catholic Church. Unity has existed from the very beginning, being willed and established by Christ and guaranteed by the Holy Ghost. There has been no mitigation of that doctrine, nor could there be any departure from it.

"Pope Paul VI and Vatican Council II have made that abundantly clear.

"Catholics are not permitted to hold that Christ's Church is nothing more than a collection of Churches, divided but still possessing a certain unity.

"For Catholics the aim of ecumenism is the acceptance of the existing unity by those who have become separated from it. This is not looking forward to a new unity: it is a return to the ancient unity."

The secular press did not print this clarification.

#### *Ecumenism and Reconciliation:*

The Melbourne Catholic Weekly *The Advocate*, 26.2.72, reports Bishop Clark as placing ecumenism within the context of reconciliation between divided churches:

Any discussion on ecumenism — by which was meant the commitment of every Christian church or community to build into visible unity the one true Church of Jesus Christ — must not be seen as the movement itself or its obvious implications in practical efforts to achieve reunion, as it was rightly called!

The context was much larger — it was the renewal of the Church and the Churches. It meant we were committed to the pursuit of reconciliation at all costs.

These words confuse three distinct realities, viz a) the constant renewal of the Church itself, b) fidelity to that unity, already possessed by and manifest in the Roman Catholic Church, as willed by Jesus Christ, c) and ecumenism or the movement to reunite in full communion those Christian churches separated from the Catholic Church.

In seeming reference to *Lumen Gentium* Bishop Clark added:

This creative idea went beyond the Decree and yet was a consistent development of its principles. (*The Advocate*, 26.2.76, page 24).

The *Catholic Leader* of Brisbane, 29.2.76, reported this sentence from the speaker:

"These are revolutionary times and the Christian Church has got to be a part of it. The Church has got to find a unity somehow."

One might like to ask a Catholic Bishop, which Church?

These and similar press reports led the Bishop of Sandhurst to have read a special Statement at all Masses in every Church of his Diocese on Sunday, February 22nd. It runs:

"The reported press statement of Most Rev. Alan Clark, a Catholic bishop present in Melbourne for an ecumenical gathering, that the 'Churches today can look forward to a new unity' conflicts with the traditional teaching of the Catholic Church, but it has not been clarified or denied. As your Bishop it is my duty to strengthen your Faith and to state clearly that unity has existed from the very beginning, being willed and established by Christ and guaranteed by the Holy Spirit. There has been no mitigation of that doctrine, nor could there be any departure from it.

"The Second Vatican Council clearly teaches that Christ founded one church only, the Catholic Church, and bestowed on it a unity in faith, worship and government (Vatican II, *Ecumenism* 1,3; *Oriental Churches* 2). That original unity still exists and is manifest in the Catholic Church (Declaration of the Sacred Congregation for Doctrine, June 24th 1973). The Council also says that a number of Christian communities have become separated from that unity.

"Catholics are not permitted to hold that Christ's Church is nothing more than a collection of churches, divided but still possessing a certain unity. Nor are they free to hold that Christ's Church nowhere really exists today and that it is to be considered only as an end which all churches must strive to reach.

"For Catholics, the aim of ecumenism is the acceptance of the existing unity by those who have become separated from it. Pope Paul VI expressed it this way: 'We entertain the hope that Christians who are not yet in the full communion of the one and only Church will one day be reunited in one Flock under one Shepherd'." (June 30th 1968).

The Bishop of Sandhurst sent a copy of the above to a secular daily newspaper, *The Advertiser*, of Bendigo City, which published it almost in full on March 1st, 1976. He also sent it to the Catholic weekly of Melbourne, *The Advocate*, which did not publish it at the time, but did so later. (Appendix II).

### *Eucharist, Ministry, Authority:*

In his lecture on February 22nd, Bishop Clark gave his audience to understand that the divided churches might well hold the same belief, but express it in different words.

"By saying that we speak out of our different traditions, we mean that we speak out of the faith that has inspired our Christian lives.

"How many times, in ordinary human experience, have two people exhausted themselves in argument, only to



say as their breath gives out, 'but that's what I've been saying all the time'." (The Advocate, 26.2.76, page 5).

Although Bishop Clark said that formulations are of importance, he did not explain that dogmatic definitions are of paramount importance and must always remain, so that one can see whether different expressions do in fact have the same meaning.

As regards the Blessed Eucharist, Ministry and Authority the Speaker conveyed that the Anglican-Roman Catholic Theological Commission takes as its starting point that Catholics and Anglicans are not divided in essentials of faith but that they might well be expressing the same faith in different words. The following quotations are from the notes of one present at the lecture: he reports Bishop Clark as having said:

"The living continuity as church, uninterrupted by the past, is shared by us all. . . . What do you believe is the Gospel truth? and now we say to one another 'this is my faith (Catholic)' and 'it is also mine (Anglican, Methodist)'."

With obvious reference to Rome he said:

"Formulations remain of overriding importance."

And with a bow to Canterbury he added:

"Expressions can become stultifying shibboleths. They must be considered mainly as theological presentations. They become encrustations. Expressions must be constantly reviewed and assessed by the whole Church. What really is of overriding importance is that a formulation is constantly readjusted to the times we live in. There is a limit to orthodoxy . . . ."

With Regard to the Windsor Agreement:

The speaker said:

"The Windsor Commission categorically rejected that Anglicans and Roman Catholics express a different faith in the Eucharist."

This amazing statement (which Dr. Charley might describe as a change in doctrine on the part of Catholics) was

followed by a remark in poor taste concerning the Holy Father (which, sadly, was greeted by laughter from the audience):

"Even the highest authority should have known that: he should have known better."

Bishop Clark said that in the Windsor Agreement both Churches (or private members of both Churches?) agreed on:—

- the overall relation between the Eucharist and Redemption:
- the idea of memorial:
- the meaning of sacrifice:
- the Real Presence.

#### *With Regard to the Conterbury Statement on Ministry:*

Bishop Clark said the Joint Commission rejected any ministries through which the Church itself is structured, and so we rejected that a structured church came from the hands of Christ.

And

The whole Church is in priesthood and ministry. This effectively derobes priesthood from a group. The ministry is an effective sign of Christ's priesthood, but only a reflection of the priesthood of the faithful.

These statements conflict with *Lumen Gentium*, 27, 28, 32.

#### *With Regard to Authority:*

Bishop Clark is noted as saying:

Both infallibility and authority are prerogatives shared by the Church as a whole; they are vested in the community as a whole, and so are incomplete in individuals.

He declared that papal infallibility is merely a negative quality; the Pope defines, which means "do not transgress". He indicated that difficulties about the papacy will be resolved by style.

"Much of the debate on papal infallibility and authority within the Church will be resolved by the style in which the papacy is exercised.

"The modern pope's role is seen as 'a bishop among bishops' who can intervene when it is necessary in a debate across the Church about the nature of its faith and the conduct demanded of Christians." (*The Advocate*, 26.2.76, page 5).

Thus, according to the speaker, the early bishops did not travel to the See of Rome to compare their teaching with the occupant's teaching: no, they went to Rome to make sure that Rome would faithfully teach what the whole Church was teaching.

On the contrary, this was not the purpose of Paul's visit to Peter and James, nor of the visit of Cyril and Methodius and many other's to Peter's successor. They wanted to be reassured that what they taught was approved by Peter and in accord with what Peter taught. This is what John XXIII said as he spoke on the aims of Vatican II:

This, the 21st Ecumenical Council, wishes to hand on Catholic Doctrine in its integrity, unimpaired, undistorted.

What is now needed is that the whole field of Christian doctrine, without omitting any part of it, should be accepted in these times with a new zeal, with calm peaceful minds, and stated in keeping with that accurate form of method and expression which is especially so evident in the Councils of Trent and Vatican I.

But as all sincere promoters of the Christian Catholic Apostolic Community ardently desire, this doctrine should be known with a broader grasp, and souls should be more fully steeped in it, moulded by it.

This certain and immutable doctrine, to which we must yield loyal obedience, must be examined and explained in the manner demanded by our times . . . though always maintaining the same meaning, the same sense.

Now the methods of presentation must be such as accord clearly with the Church's Magisterium.

We were most moved by this letter which appeared in "The Wanderer" earlier this year. It concerns the proposed destruction of the great shrine of Our Lady of Guadalupe by the new-breed, clerical savages. We have touched on this savagery before. We reproduce this instance of it for the benefit of readers. Their prayers are most earnestly requested.

## Guadalupe "Rebuilding"

TERRY KENNIS

AS a next-door neighbour and devoted child of Our Lady of Guadalupe, I, too, would like to comment on the new basilica being constructed here in Mexico City. I would like to suggest that what is happening to this church in particular is much the same as is happening to the Catholic Church in general. Its "rebuilders" are determined to adapt it to the modern world.

As is the case with the Roman Catholic Church, there is nothing whatsoever wrong with the structure of the present Basilica of Our Lady of Guadalupe. Nor, according to reliable architects, are either of them "sinking." A few, relatively inexpensive, repairs would put both in shape to be most splendid edifices for the worship of God and the veneration of Our Lady.

But, just a glance at the photograph of the new basilica, as printed in *The Wanderer* "Forum" in the issue of Nov. 6th 1975, would show your readers that the church these "rebuilders" have in mind is not at all like the one we are familiar with. There is no cross on this church — no identification with the sufferings of Christ. There are no stained-glass windows in this Church — no reminders of the mysteries of the life of Our Lord or the martyrdoms in the lives of His followers. There are no sculptured angels on its



outside walls — no indication of Heaven, Hell, or Purgatory as the destiny of those of us who enter this church.

And inside? The new church will seat 10,000. It is true: the present basilica, except on special occasions, does not seat anyone. Because, during services, there are Mexicans jammed from portal to altar amid huge bouquets of flowers, burning candles, murals, statues and so forth. And when there are no services, there are still wall-to-wall Mexicans. But in the presence of Our Lady — and her Son in the Blessed Sacrament — they do not sit. They kneel.

The new church, we have been told by the newspapers here in the city, will be used for "cultural events." Will the farmers and rancheros scrimp and save centavos all year to bring their large and happy families on their annual diocesan pilgrimage to Tepeyac Hill to attend — a cultural event? Will the unions and the factories and the businesses lead their processions with their banners, their immense floral pieces, their bands and their balloons up the two-mile stretch from Peralvillo Circle to the basilica to arrive for — a cultural event? Will the men from the hills in their colourful feathered native costumes dance in the plaza to the beat of drums or be swung by their feet from atop tall poles prior to — a cultural event? Perhaps it is not these people for whom the new church is intended.

That the new church will accommodate more people is unquestioned. They are even building a multi-level underground parking lot beneath the plaza to provide for their cars. But what will happen then to the battered buses festooned with garlands and greetings for Our Lady that come from the villages and the hills filled with barefoot children and tired grandmothers? And what of the many, many village men who walk — sometimes for days on end — and collapse exhausted, but filled with joy, at the feet of their Mother? What provisions are being made for the multitudes of decorated bicycles that bring an endless stream of young men and boys on their own two-wheeled pilgrimages to Our Lady's shrine? And what of those who come on their knees, slowly, painfully, carrying their petitions, their thanksgivings — and often their infants — to the Woman who said to them: "Am I not here, your Mother? Are you not under my shadow and my protection? Am I not your fountain of life? Are you not in the folds of my mantle, in

the crossing of my arms? Is there anything else that you need?" Perhaps it is not these people, either, for whom the new church is intended.

And when the "rebuilders" have done their work the present basilica — like the Catholic Church we have known and loved — will be converted into a museum. A place where, for a peso or two, our children and grandchildren can see the quaint relics of an earlier, less cultivated age. An age that cherished its Catholic Faith with all its beautiful manifestations of devotions, its candles, its incense, its ex-votos, its elaborate rites and rituals with all their mysterious significance.

Yes, there is good reason why the people of the United States are alarmed by what they've heard about the new basilica. Many, many Mexicans are alarmed, too. But they know better than to try to take care of it themselves. They have clung to their Catholic Faith through floods, famines and earthquakes, through revolutions, persecutions, and martyrdoms because of their devotion to the Lady of Tepeyac Hill. And when anyone tries to destroy that faith, that devotion — or that Sacred Image — they have seen that God has His own special way of handling it.

Just half a century ago a bomb was planted in a bouquet of roses at the foot of the altar above which the Image of Our Lady of Guadalupe hangs. When it exploded it shattered the windows of the basilica, demolished the altar, twisted the crucifix above it like wax into a distorted shape — but it didn't even make as much as a hairline crack on the glass that protected Our Lady.

Ask any Mexican, why? And ask them why, too, they are not rebelling at the construction of what they have called, among other things, a "concrete circus tent." They will point to the Tabernacle on the altar just beneath Our Lady's feet and they will tell you, "He is a Good Son. He takes care of His Mother."

In this article, Mary Martinez tells of an encounter with Dominican faith-healer, Fr. Francis MacNutt and Jesuit pentecostalist promoter, Father Francis Sullivan, theology professor at the Gregorian University. She goes on to describe a pentecostalist assembly that took place there.

## Pentecostalists in Rome: 2

MARY MARTINEZ

"WHY, he could be Tarzan's double! I used to know Lex Barker in Ischia," said an Italian friend on seeing Fr. Francis MacNutt for the first time. The sturdy Dominican who has come to be known as America's most prominent Catholic faith healer, stopped off in Rome in November, 1975 on his way back to St. Louis from Jerusalem. We talked in the lobby of his hotel.

### *Logos Publishers*

As we talked I learned something about two more of the five men *L'Espresso* (May 18th, 1975) said had taken part in a meeting at South Bend to make Holy Year plans for the pentecostal movement, Don Malachuk and David Du Plessis. It had been Malachuk who, said the article, had promised the "mobilization of the same powerful publicity machine which had put over the 'Jesus Revolution'." A Full Gospel Business Man working out of Plainfield, N.J., Malachuk apparently took over *Logos*, a periodical long dedicated to the nearly thankless task of converting Greek Orthodox Americans to pentecostalism. Under Malachuk *Logos* has become a publishing house which gets out many of the books and tracts sold at Catholic charismatic meetings. It was *Logos, Inc.*, that organized the Jerusalem World Conference on the Holy Spirit in which Fr. MacNutt took part along with

faith healers David Du Plessis and Kathryn Kuhlman and during which a Logos-published 48-page interdenominational tabloid weekly for charismatics called *National Courier* was launched.

"We were about 3,000 in Jerusalem," said Fr. MacNutt. "Then the last night we went over to Tel Aviv where some 3,000 Israelis joined us at the meeting."

"I'm surprised Jews would be interested in Christian pentecostalism," I said.

"Oh, they aren't. But we had a big attraction in Kathryn Kuhlman. That brought them in."

As for 70-year-old David Du Plessis, known as "Mr. Pentecost," his Jerusalem appearance was one of hundreds he makes all over the world every year. In a recent interview with AP he admitted that his willingness to be on the same programme with Catholic faith healers like Fr. MacNutt makes him "out of tune" with the biggest Protestant sect, the Assemblies of God, of which he is an ordained minister.

### *Convention of Charismatic Priests*

Fr. MacNutt spoke enthusiastically about last Summer's Steubenville, O., convention of American charismatic priests. "We had 560 and we'll have 1,000 next year," he assured me. "In Atlantic City, in October, there were over 300 priests and several bishops for the charismatic renewal conference and over 17,000 people in all." Religious orders, he finds, are inclined to be more lenient about priests and Religious joining pentecostal groups than certain Bishops. In Cardinal Carberry's St. Louis, however, there is no difficulty and 46 diocesan priests have declared themselves to be charismatics. Did I know there are 8,000 charismatic Lutheran ministers in the United States? Fr. MacNutt said at least half his talks on healing are given to Protestant assemblies. He was obviously embarrassed when I told him that I had heard him speak at one of them.

### *International Evangelical Church*

The night before our interview there had been a big meeting in a far-out district of Rome at a converted movie theatre known as the International Evangelical Church, the



creation of John McTernan, another member of L'Espresso's South Bend group of five. A wealthy Californian, McTernan came to Rome after two years of theological study at the Four Square Gospel centre in Los Angeles. When he died suddenly last July the presumably Catholic Fred Ladenius whom McTernan had made a deacon in his church two months before, rushed back to Rome to take over the Sunday preaching in his stead. By October there was a new pastor, Rev. Robert MacAllister, son of the Superintendent of the Assembly of God Churches of Canada and brother of the director of the World Literature Crusade of Los Angeles. Brother MacAllister, who is a sharp, no-nonsense speaker, was telling about the Venice Dialogues when I came in. He was saying that these were talks in which he had been taking part over the past five years in his capacity as delegate of the World Council of Churches, along with a number of Jesuit theologians and members of Cardinal Willebrands' Pontifical Secretariat for Christian Unity. Topics under discussion: the discerning of spirits and Christian initiation. The general idea, he said, is to bring together Protestant "classic" pentecostals and the new Roman Catholic charismatics.

Suddenly there was a shriek. Brother MacAllister paused. Then: "Serves him right! Pinched his finger. I've told people time and time and again not to let their children run around this church!" The interpreter scrambled to keep up. "Now, as I was saying, the Venice Dialogues. Do you know what they call us in Venice? Separated Brethren. I wonder who is supposed to be separated from whom?" His humour was lost on the poor Italian families who had come to the meeting. A hymn was sung by an ensemble standing around the piano on the stage. Then a long and unusual money-collecting sequence took place. There seemed to be three separate collections going on at the same time and when all the many red velvet bags had made the rounds they were tied up, brought by ushers to the preacher's podium on the stage, swung like incense in front of him and then prayed over. He had explained in a kind of running patter, kept up all during the collecting, that it took a lot of money to keep the church in good condition. It was indeed a well-maintained auditorium, the kind of place I felt Cardinal Suenens would like to have made of the Church of S. Ignazio.

As a backdrop across the stage there was the same kind of heavy, dark-red curtain that had been used to hide the altar at the Jesuit church.

*Enter Father Francis MacNutt, OP*

Finally, Fr. MacNutt was introduced. He wore a Roman collar, a short-sleeved black shirt and black trousers. He said he was the first Catholic priest to become involved in pentecostalism. After the war he got a degree at Harvard and entered the Dominican Order in 1950 where, he said, he "soon found something seemed to be missing. Catholics seemed to be sad." Then somebody persuaded him to go to a Protestant faith healer. Eventually, after a series of encounters with the healer and her friends, encounters which he narrated at considerable length, every sentence and, remarkably, every gesture, repeated by the interpreter, Fr. MacNutt at last became "effused by the Spirit." Admitting to having had 13 years of college, he paid tribute to his unlearned audience: "I am grateful to people like you who have kept alive a real sense of Jesus. Without people like you I would be less a Christian, less a Catholic." And tribute to ecumenism: "Praise the Lord we live in an age when so many differences are causes of learning from one another." To ongoing religion: "Most traditional churches have so emphasized doctrine they have lost the sense of the power Jesus wants to pour out." Then he stood close to the microphone to begin a low, vibrant kind of crooning. I asked him the next day if that had been an old Hebrew chant. "I was singing in tongues," he explained.

Suddenly I noticed three nuns ahead of me and I recognized the youngest. She was from Cleveland, studying in Rome. We had talked on a bus one day. I had asked her how she liked what was going on in the convents. "Of course I don't like it. But I entered just as things were beginning to change so I have been able to ride along with it. But for the older Sister the pain is really terrible." I wondered what had brought her to the pentecostals.

Pastor MacAllister came on stage again to say there was just time for a short healing session if anybody needed it. Fr. MacNutt counted raised hands and said yes, there were not too many, he could do it. "Now just put your hands on the

shoulders of the person in front of you or next to you. That's right, that's right." These adjustments took a few minutes then, back on the stage, his arms stretched wide, head thrown back, eyes closed, he held onto the interpreter on one side and to one of the singers on the other. As he intoned something, a murmur began in the audience and as it got louder and louder, a male voice cut the air with shrill, unintelligible cries. The wave of sound intensified into a really formidable din and above it all the interpreter could be heard wailing piteously. I looked at the three Sisters. They were bent over, clutching at each other and at the women in front of them.

### *Why Religious Join*

The three were at the Angelicum, the Pontifical Dominican University the next afternoon, sitting right behind me. Against austere white walls, Fr. MacNutt in white Dominican robes looked like a tall Savonarola as he talked to nuns, priests, and lay seekers of charisma. Without meaning to, he revealed the way in which Religious are induced to join the movement. Saying that men and women entered the Religious life in the expectation of becoming saints or at least reaching a particular degree of holiness, he noted that they were nearly all disappointed. "So they asked themselves, 'Why can't I reach that fantastic ideal?' They asked their priests and Bishops who told them that it was because they were not generous enough, that they didn't give themselves enough to God. But that is simply not true. It's just a lie to tell people who have dedicated their lives to the Church that they have not been generous. They ought to be told to take a good vacation, God loves them. (laughter) I found all these Religious were good and I understood what they meant when they said something was missing. So I began to look around. For one thing I found that Catholics don't like to talk about Jesus Christ. It's too intimate. Then I met Protestants who talked about Jesus as though He was right around them and these were the pentecostals. I realized they had what we in the Church have been looking for. These pentecostals really know God in their hearts. Catholics just have head knowledge. They aren't joyful. Why, you can't even get them to make the 'sign of peace'! (laughter) But in the charismatic

renewal things are different. When Catholics join they say 'I used to be a Catholic, now I'm a Christian.' Before I joined I used to preach good advice. Here's the law, I said, obey it. Now I preach the good news. It's all in the power of the Spirit. Jesus came to give spiritual power. That is the meaning of 'Messiah' —power to lift us out of this mess."

The majority of Fr. MacNutt's listeners came back to the Angelicum the next day to hear him lecture on healing. I was told that the Rev. Peagram, rector of the local Episcopal church, who belongs to the Gregorian charismatic prayer group and who suffers from arthritis, was prayed over but that there were no positive results.

### *A Talk with Father Sullivan, S.J.*

One Sunday afternoon in early December, Fr. Francis Sullivan, S.J., talked with me for an hour or so. We were sitting in the doorman's booth of the Pontifical Gregorian University. The English-speaking charismatic group of which Fr. Sullivan is a founding member, had finished its regular weekly session in the auditorium and he explained to me that it was up to him to "mind the door." Quiet-spoken and intelligent, Fr. Sullivan in his 40's probably looks more like his Swedish Protestant forbears than his Irish Catholic ones. A native of Boston, he attended Boston College and Fordham before entering the Jesuits and he has lived in Rome teaching at the "Greg" for the past 20 years. His subject, ecclesiology which, he said, is the new name for dogmatic theology as it refers to the Church.

I wanted to know if, as a theologian, he had gone along with what Cardinal Suenens had said at the big charismatic meeting in S. Ignazio on Oct. 19th, 1975. His first answer was a blanket "Of course, I go along with what the Cardinal says." But when I said, "All of it?" he asked me what I meant.

"I mean when he equated Catholic charismatic renewal with the contributions to the Church of St. Francis, St. Dominic, and St. Ignatius."

"Oh yes, after all those were charismatic renewals, too."

Question two: "Do you agree with the Cardinal's statement that the Church has two aspects, one that is in-



stitutional, sacramental, and visible, and another one which is spiritual and charismatic?"

"Well, I don't quite like that lineup. Certainly these prayer meetings are visible."

I wondered if he didn't think the Sacraments were spiritual, but I left it at that.

"Do you agree with Cardinal Suenens that charisma must be given to the institutions through the renewal of each Sacrament beginning with Baptism which ought to become a Sacrament for adults?"

"I don't think he said that. I don't have a tape recorder. I would have to hear it on a tape to be sure."

I insisted. "Don't you remember, Father," and I quoted from a tape without putting off by saying so. "The Cardinal said", 'Tomorrow our faith will no longer be hereditary. (For the world of the future) we need Christians who have made a voluntary decision at the beginning of their adult lives'."

"Well, I would have to hear a tape to be sure he said that."

"He said it. And he also said, 'We need a new type of Christian and a new type of Christian doctrine.' "

"A new type of Christian, yes. But a new type of doctrine? I would have to hear a tape."

How had it come about, I asked, that he had been chosen as one of the five lecturers to update the theology of 30 American bishops in a month-long course of study last September? Had the USCC (United States Catholic Conference) requested it or had it been the Jesuit centre in Paris? Fr. Sullivan said the invitation had come from Fr. Dennis Sheehan of the North American College in Rome. Had he lectured on charismatic renewal? Yes, but not exclusively.

### *Pentecostal Session at the "Greg."*

At the pentecostal meeting that afternoon, Fr. Sullivan had not addressed the group but had sat in the back row, now and then standing to sing a hymn as they did, arms apart, palms up, eyes closed. The hall of the old Jesuit building was nearly full. Over a hundred men and women, half of them in Religious clothes, sat in a wide circle. Fr. Sullivan told me during our interview that two-thirds of

those who come to these Sunday meetings are priests or Religious, the great majority Americans with a few Irish, English and Indians. They are a select group of people, in Rome for a few years of work or study. In a sense these sessions constitute missionary training for them since what they absorb here, they are pretty sure to spread in their homelands when they return.

There are four leaders, animators who prepare the meetings: a young layman who is a photographer, a seminarian, a Maryknoll Sister, and a Sister of Our Lady of Zion, neither nun veiled or habited. Two guitarists sit next to the leaders. Along one side there are books for sale, the newer ones published by Full Gospel Business Man Don Malachuk's Logos, Inc. I saw Fr. MacNutt's *Healing*, Cardinal Suenens' *A New Pentecost*, and Fr. Sullivan's pamphlet on "Baptism of the Holy Spirit." The meeting I attended was very quiet, voices barely audible most of the time. People remained seated when they spoke. Someone just back from Jerusalem and the World Conference of the Holy Spirit (organized by Logos, Inc.) reported that he and 3,000 others, mainly Protestant charismatics, had "come into what the Lord had called them to." There was a long silence. Then a fine-looking white-haired priest asked for prayers for a 60-year-old priest who was taking the "courageous step" of asking for laicization. Silence. A nun in black habit, head lowered, eyes closed, said, "For those who love the Lord everything works out for the best." Finally, still seated, members recited the Our Father adding the Protestant appendage, "For Thine is the kingdom, etc." Then everybody stood up to sing the hymn, "Here Comes Jesus," and a few held their arms high while they sang.

### *Bringing in a Religious Order*

How a whole Religious order was brought to the Baptism of the Spirit was then illustrated by a good-looking, middle-aged woman in a short veil, a leading member of the Franciscan Sisters of the Immaculate Conception. She began by saying that the Lord had made it clear that He had a plan for the order. She said He seemed to say that Rome, with its novice house and retired Sisters' residence, was the ideal place to begin to carry out His plan. Accordingly, it was

decided to invite all the superiors to Rome from the three countries in which the order works, Ireland, England and Egypt. After a retreat at Assisi, Life of the Spirit teams went into action, instructing the visitors in charismatic renewal, praying over them, and encouraging them to form small prayer groups. "After that," said the speaker, "90 per cent of the superiors agreed to be baptized in the Spirit." Several months later Life of the Spirit seminars were conducted in every Irish, English, and Egyptian convent, each Sister "being helped individually and urged to change her life but not, obviously, through examination of conscience or anything like that." The Sister sat down. There was silence and another hymn was sung.

### *An Old Rheumatic*

An elderly monk from India rose and asked if those present would pray over him because his rheumatism was very painful. He walked stiffly up to the cleared space in front of the guitars. Immediately the four leaders laid their hands on his head, on his shoulders, on his back, and his arms. Everybody else got up laying hands on whomever they could. A low humming began. It grew louder and became a tonic chord in three voices carrying with it a soft, many-voiced babble or incoherent syllables. I watched the photographer. Like the others he had thrown back his head, closed his eyes. His mouth was fluttering, sad and happy expressions passing over his face. The sound went on, intensifying, and then, above it one voice became clear: "I am releasing you from your burdens. I am making you whole." Guitars began to thump and, eyes still shut, hands still laid on, everybody sang: "O mighty Healer, O mighty Healer, O mighty Healer, O mighty Healer, Come and heal him, Come and heal him, etc., etc." Three verses.

There was a long silence and the old monk limped back to his seat.

(To be concluded)

# Any Questions

WILLIAM LAWSON, S.J.

**How can you make out that all the changes in the Mass tend to Protestantism? They are a return to traditional practices.**

Recent changes should be considered not only in themselves but also as the latest parts of a long process.

The New Order was produced with the co-operation of six Protestants who had been invited to help. They were not there to preserve Catholic Tradition. When the New Order appeared, Cardinals Ottaviani and Bacci presented to the Pope an examination of the New Order by a group of Roman theologians. It showed in detail where the New Order, by omission and dilution, departed from the Catholic Tradition enshrined in Pope Saint Pius V's codification of the Mass. In the introduction of the New Order, the first version of Article VII read: "The Lord's Supper or Mass is the sacred assembly or gathering together of the people of God, with the priest presiding, to celebrate the memorial of the Lord". That text, by omission which amounts to denial, contained three heresies, and it had to be modified; but the New Order, which, we may presume, was thought to be consistent with that definition of the Mass, was not changed at all. It is the Order we now have, with which many Protestants have expressed satisfaction, and which many of them use, though they do not believe in the Real Presence, the Ministerial Priesthood or the Sacrifice of the Mass.

That is enough to show the protestantizing purpose of the new liturgy, and to justify the suspicion that any changes are designed to fulfil that purpose. A case can be made for communion under both kinds, communion standing, communion in the hand — they were once Catholic practices, before the Church abandoned them, and for good reasons. The Reformation heretics brought them back, in support of their heresies. So now, what are we being required to do?

**Why have we been made to say "We believe" in stead of "I believe"?**

I don't even know who is ultimately responsible for the change, so I am not well placed to guess at their reasons for making it. The reasons need to be good — the Church has found *Credo* satisfactory for over fifteen centuries.

It may be that "We believe" was thought to be a better expression of community than "I believe". If that was the idea behind the change, it was mistaken, on two counts. Firstly, we all know how comforting and exhilarating it was when each of us said or sang "I believe", knowing that we were one in faith with all the others. Secondly, we felt united, not in the modern way of horizontal "togetherness", but by finding union with one another through our personal union with God — *Credo in unum Deum*. Unless we are united with God, we cannot be united with one another. It is our individual belief in Christ — *unum Dominum* — as members of the Mystical Body of which He is the Head which enables us to say "I believe in the Catholic Church", the community in which we are members one of another.

As we are all the time being pushed, edged, nudged and manoeuvred into the externals of Protestantism, and as, therefore, we must be alert, and on our guard, and suspicious of any change, it is prudent to wonder if this change to "We believe" is a remote preparation for a monster ecumenical meeting, attended by Catholics and by representatives of the different Protestant bodies, at which we could be invited to recite "We believe" altogether. (This suspicion is not at all fantastic and fanatical. We already have inter-communion and inter-concelebration — unofficial as yet in this country — so why not inter-confessions-of-faith?) If that were to happen, we should have uniformity of words covering diversity of belief — the formula would matter, not the faith.

**The mass of Catholics are bewildered by the divisions in what used to be manifestly the one Church. What are they to do, to get their bearings again?**

I must begin, regretfully, by saying that the Church for a long time will be a house divided against itself. It will continue to stand, because its survival has been promised by Christ: He built it on a rock, and its foundations are safe. But there are cracks and fissures in the building, and they run in



all directions. Our unity comes from our one Head, Who is Christ, from one visible head, the Vicar of Christ, and from one faith and one worship. The primary unity, the basis of all the others, is being one with Christ, as He is one with His Father and their Holy Spirit. Defect in the other expressions of unity can all be traced to departure from Christ.

An outward sign of unity is visible communion with the Pope, communion by the acceptance of the Church's teaching, of which he is the chief guardian, and of his supreme authority to govern. The present Pope has served us well in, for example, the proclamation of his *Credo* and the reaffirmation of our sacred Tradition of the doctrine of the Mass, the Blessed Sacrament and the priesthood, as well as his confirmation of the Church's moral teaching. It is notorious that many Catholics in high places, clergy and laity, have rejected the Pope's teaching authority, and their influence runs free in seminaries, Catholic training colleges, catechetical centres and their catechisms, and Catholic schools. To how many generations of pastors, teachers and faithful will that selectiveness in faith (which is heresy) extend?

There used to be a unity of worship — one sacred language, one text of the Mass rich in doctrine, one ritual pattern of reverence. With the best will in the world (and that is too much to expect) we shall not recover that unity in a generation.

**Why should democracy in the Church be talked of as though it were a disease? Have the laity no voice in the Body of which they are full Members?**

My answer to your question can begin with a word to the questioner who asked what are Catholics to do in their distress at the divisions in the Church. They should first of all remember that the Church is not a democracy but a monarchy, so established by Christ Himself. Loyalty to Christ's Vicar is a personal rejection of division. That loyalty includes fidelity to the whole Tradition of the Church, of which the Pope is the first and the divinely appointed custodian. A second duty is implied in the first: the faithful Catholic should know the Church's Tradition, which is essentially the same throughout the lifetime of the Church. Some sound catechisms are still available: the one published

by Bishop Lucey of Cork; Mgr. Philip Flanagan's *Catholic Belief and Practice* (John S. Burns and Sons, 25 Finlas Street, Glasgow G22 5DS, 25p), and Father Ripley's *This is the Faith* (Print Origination, Orrell Mount, Hawthorne Road, Bootle L20 6NS, about £2.50). Some knowledge of the error being propagated is necessary, especially for parents and teachers. A dependable conspectus of it can be found in *Dossier on Catechetics* by Michael Davies (Approaches, Casa Garcia Moreno, 1 Waverley Place, Saltcoats KA21 5AX, Scotland: 25p).

There is plenty for the laity to do without wanting to whittle away at genuine personal authority with elections and committees. Tradition is theirs as much as the Pope's, and they are its trustees. They also have a whole world in which to make their Catholic faith effective, and to prove their allegiance to Christ the King. The best guide I know to that apostolate is *Action* by Jean Ousset (from *Approaches*, as above: 2).

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## ANGLICAN ORDERS

A reader of *Christian Order*, who is an Orthodox priest, writes as follows:

"Your October article on Anglican Orders mentions that 'Anglicans have sought ordination at the hands of the Orthodox'. One or two self-styled, excommunicated bishops (not regarded by the Orthodox as possessing sacramental grace) did take part in Anglican ordinations.

"No Orthodox bishop could ever take part in an Anglican ordination because: a) this bishop would automatically cease to be Orthodox; b) no one could impart the grace of priesthood to an Anglican so long as he remains an Anglican, because sacramental grace and content of faith cannot be divorced.

"The confusion probably stems from a view frequently held by Roman Catholics and Protestants, that the Orthodox Church is the Byzantine "branch" of the Church. However, the basic claim of the Orthodox Church is to be the one Church mentioned in the Nicene Creed."

Dr. Dietrich von Hildebrand is certainly the outstanding lay theologian and philosopher writing in both German and English in the Church today. His reputation is world-wide. It is an honour to publish an article from his pen; and we are grateful to our contemporary "The Remnant", for generously allowing us to do so. What Dr. von Hildebrand gives us here is a well-balanced and penetrating critique of a book recently published in the United States and hailed by many as meeting most adequately one of the most crying needs of the day within the contemporary Church.

## Book Review

A WORD OF CAUTION

DIETRICH VON HILDEBRAND

I HAD looked forward to Jesuit Fr. John A. Hardon's *Catholic Catechism* in the hope that it would be not only faithful to Catholic dogma, but also filled with an authentic Catholic ethos. After reading the book, I am reluctantly forced to say that I am somewhat disillusioned. I feel it my duty, therefore, to write the following words of criticism in order to warn the reader that, side by side with many beautiful and true parts in the "Catechism", there is to be found a spirit of compromise with an imaginary "modern man" and, as a result, certain concessions which seem to have no other justification than the desire to be "up to date".

It goes without saying that, compared with the heretical Dutch Catechism, Fr. Hardon's book gives us much to rejoice about. Regarding the fundamental articles of faith, such as the divinity of Christ, the virgin birth, the resurrection, and the ascension, there is absolutely no trace of any "progressive" interpretation, no dishonest shunning of a clear and unequivocal profession of revealed truth. But if we think of the fatal spiritual trends which now fill the air and

have unfortunately spread even to the Church, if we consider the devastated vineyard of the Lord, we cannot but deplore the book's seeming blindness to the dangers of these trends.

It is unfortunate that Fr. Hardon makes Vatican II the basis of his "Catechism". He forgets that this Council has been officially designated as strictly pastoral by the very Fathers of the Council and by the Holy Father himself. It does not, and indeed it cannot, depart in the slightest way from any *de fide* teaching of any previous Council, including above all the Council of Trent and Vatican I. His "Catechism" does not restrict itself to the defined dogmas of the Church; it is not simply an introduction or a summary and concise explanation of *de fide* teaching, such as we find in Denzinger. This being so, it was incumbent upon the author to emphasize the radical difference between the unchanging doctrine of the Church on the one hand, and the pastoral and administrative decisions on the other; which latter can, in principle, be revoked without the slightest prejudice to consistency or claims to infallibility. But there is nowhere any emphasis upon this radical difference. The fact that the author makes Vatican II, and even many subsequent administrative changes, the basis for his "Catechism" causes the book to be a kind of apologetic work for the actual state of the Church today and for everything which has been either officially introduced — such as the *Novus Ordo* of the Mass — or is simply allowed — such as Communion in the hand in many European countries.

Pervading the book, therefore, is the imaginary "modern man", to whom the Church must adapt the message of Christ — certainly not in its substantive content, but in its form. On page 441, we find the following words about the liturgy:

"The Council's extensive doctrine on the liturgy marks a turning point in the history of Roman Catholicism. It is a courageous response to the expectations created by an evolutionary age, and a timely answer to the demands for increased light and strength in the communitarian age. On both counts, the liturgy offers great promise to help the Church progress, according to God's design, and to preserve the Church, in Christ's words, as a kingdom that is not of this world."

There are several questionable statements in this short passage. First, the changes in the liturgy are presented as progress. This implies that the Novus Ordo is superior to the Mass of St. Pius V; likewise that the changes in the rites for the seven sacraments are progress. It implies that relative to the needs of our time the older liturgy, whether in the Mass or the sacraments, was defective and stood in need of improvement. I challenge these implications, especially when they are presented in a *catechism*, as *doctrine*. We are obliged by no article of faith, by no principle of loyalty, to affirm that the new liturgy constitutes progress. If indeed we are to obey such administrative changes in the liturgy, as long as they do not conflict with our conscience, we are in no way obliged to approve of them. It is fully consistent with the teaching of the Church to expect, and to hope, that the Church in the future will return to her former liturgy. Even though the Novus Ordo was introduced for supposed pastoral reasons, the unchallengeable fact is that it has coincided with a sharp drop in Sunday Mass attendance. And would anyone claim that it has strengthened faith in Christ and in the doctrines of the Church? That is has deepened the love of Christ? As of now the changes all point to a pastoral disaster. One cannot be accused of disloyalty to Christ for simply noting this. Indeed, it would seem that loyalty to Christ demands that we face up to it. When a ship runs aground, loyalty to the Captain is no reason for not sounding the alarm.

A grave error lies in the notion of "an evolutionary age" — as if it were something positive to which the Church must conform. Does the author consider it progress, an awakening to true reality, that Teilhard de Chardin's unfortunate ideas about evolution fill the air? Does he not see that the prevailing tendency to submit everything, even truth — even divine truth! — to evolution amounts to a diabolical undermining of revealed truth? Truth is not truth if it is ever changing. The "courageous response" called for is precisely the opposite of yielding to evolutionary mythologies.

Another serious error concerns our "communitarian age". Again this is presented as a positive thing which calls for an appropriate response by the Church. But the "communitarianism" of our age is really a horrible collectivism, and this, too, has invaded the sanctuary of the



Church. This collectivism blinds us not only to the unfathomable value of each individual person, but also to the true idea of community. Does Fr. Hardon seriously believe that our age is marked by genuine community, that in medieval times or in the Counter-reformation there was less sense of true community than today, when Communism has conquered much of the world? Collectivism is the deadly enemy of Christian revelation. Supernatural community is possible only in Christ and through Christ. Only when we forget everything else and are completely absorbed in Holy Communion can we reach true supernatural union with other members of the Mystical Body of Christ. Only in the direct adoring love of Christ can we attain true charity towards our neighbour. It is false to say that we discover Christ in our neighbour; rather must we say that in Christ alone do we find our neighbour! Yet all this is completely foreign to the "communitarian" spirit of today, with its idolatry of the collective.

It is an easy step to move from praising putative qualities of our age to the heresy of adapting religion to man. In the Renaissance Cardinal Cajetan condemned this heresy in words that should be burned into our consciousness: "Man must be adapted to religion, not religion to man."

But Fr. Hardon seems to go even further. On page 454 we read:

"Changes in the Church's liturgical customs are not only the result of prudent adaptations to the times or modifications of external practices in order to increase the people's devotion and vitalize their active participation in divine worship; they are also sometimes the outgrowth of a genuine development of doctrine that calls for corresponding expression in appropriate liturgical forms."

Does the author really believe that the aim of the *Novus Ordo* is to increase faith in the real presence of Christ at the Consecration? During the Consecration of the Precious Blood, the words "*mysterium fidei*" have been eliminated. Does Fr. Hardon believe this change is really the outgrowth of a greater faith in transubstantiation? Further, would he say that the obvious weakening of faith in trans-

substantiation is itself an outgrowth of a "genuine development of doctrine in the Church"?

It behooves us to ask whether the decisive changes in the rite of the Mass are not rather due to ecumenism than to any genuine development of doctrine. The outstanding German theologian Georg May, in a very fine article in the German review "Una Voce", pointed out that no one can overlook the Protestantization of the liturgy. The architects of Church policy have tried to eliminate everything that might possibly separate us from the Protestants. Fr. Hardon even notes this with approval in that part of his "Catechism" dealing with ecumenism. One wonders why he does not link this very ecumenism with the changes in the liturgy. Here are his words, page 243:

"On the practical level this means that Catholics should avoid any words, judgments or actions that do not correspond to what other Christians believe or do. Positively, they should engage in dialogue with separated brethren through discussion, co-operative action, and corporate prayer. Such dialogue presumes study and the desire to learn how the Orthodox, Anglicans, and Protestants worship, what they believe, and how their allegiance to Christ has affected their lives."

The above passage is sad to contemplate. Here is a Roman Catholic Catechism whose author certainly intends to oppose liberal and progressive trends and to be strictly orthodox. Yet he says that Catholics must avoid words, judgments and actions which do not correspond to what other Christians believe. This attitude reflects not ecumenism, but rather the fatal disease which I call 'ecumenitis'. Let us recall the recent Eucharistic Congress in Melbourne, Australia. Cardinal Knox, anticipating the suggestion of Fr. Hardon, purposely omitted the great Eucharistic procession so as not to offend the Protestants he had invited to participate. Indeed, eliminating the procession was one of the conditions of their presence at the Congress! Can we fairly call this consistent with genuine ecumenism? If we have real Christian love for our Protestant brethren, we must have the desire to see them find the one, true, authentic Christian faith. True love can only seek to

have the individual Protestant convert to Catholicism. During my long life I have met innumerable ardent converts from Protestantism to Catholicism. (I am myself a convert, though from only a weak and merely formal Protestantism). But not a single convert I have known was ever converted by public dialogues between Catholics and Protestants; still less by Catholics who tried to make any compromises with Protestantism.

At the end of the chapter on ecumenism, Fr. Hardon states:

"One of the main reasons historically for Christian disunity was the disloyalty to Christ among those who called themselves Catholics."

This historical thesis is more than ambiguous. The birth of Luther's *sola fides* thesis is in no way caused by the "disloyalty" of Catholics in the Renaissance. As deplorable as this disloyalty is — especially the moral corruption among the hierarchy — it is impossible to claim that the being scandalized by this immorality led to a theology in which only faith counts and all morality has no bearing on the salvation of man. The being scandalized by the disloyalties in Rome would be hypocritical in a man who said: "Sin as much as you will, but have an unshakable faith". Is the abolition of priesthood and monastic life the response to the disloyalty of Catholics?

And has the author forgotten the role of the princes and kings who enforced Protestantism? "*Cuius regio eius et religio*". Does he believe that Henry VIII's separation from Rome was caused by indignation about the disloyalty of Catholics?

Has the author forgotten that, in the same year of Luther's famous thesis, 1517, the "Oratory of Divine Love" was founded by St. Cajetan in Rome — a real reform!

Speaking of ethics, on page 284, Fr. Hardon quotes blasphemy and theft as being immoral under all circumstances. How can he place blasphemy and theft in the same category? Blasphemy is always morally evil — but taking another person's property belongs to a completely different category. It is legitimate and even morally good if it is the only way to save a man from starvation.

By the way, the Abbe de Saint Cyran, co-founder of Jansenism, was Jean du Vergier de Hauranne — and not Antoine Arauld, as Fr. Hardon states on page 475. This error of scholarship is out of tune with the erudite character of the book.

What makes it hard for me to write this criticism is just what makes the criticism so necessary: the fact, as I mentioned at the outset, that the errors of the "Catechism" exist side by side with many beautiful and truly edifying passages (such as the one dealing with the Holy Spirit). The errors thus become more dangerous, since they can enter more easily into minds rendered docile and receptive by the truths Fr. Hardon is at pains to reiterate.

Whatever self-correctives may be found in this long work, they cannot redeem the unfortunate formulations we have criticized. In intellectual work — as in meals — a pinch of poison is one pinch too many.

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